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Pallis, Alexander.

Notes on Alexander Pallis' Romaic Version of the New Testament Canticles.

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By

H. T. F. DUCKWORTH, M.A.
Professor of Divinity, Trinity College, Toronto,
and formerly Postmaster of Merton College, Oxford.

Τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν
αὐτῶν ἄφωνον.

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THE compiler of these notes desires to make acknowledgment of his obligations to Mr Pallis and the British and Foreign Bible Society, for permission to make use of their versions of the New Testament Canticles.

7 GREY FRIARS,
CHESTER.

Aug. 7, 1906.

MAGNIFICAT.

ᾨδὴ τῆς Θεοτόκου.

> Ὁ καρπὸς τῆς κοιλίας σου, Ἄχραντε, τῶν Προφητῶν
> ὑπάρχει καὶ τοῦ Νόμου τὸ πλήρωμα· διό σε Θεοτόκον
> ἐν ἐπιγνώσει δοξάζοντες εὐσεβῶς μεγαλύνομεν.
>
> HOROLOGION.

1. Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου,

2. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.

3. Ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί,

4. Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός· καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

5. Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰν καὶ γενεὰν τοῖς φοβουμένοις αὐτόν.

6. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

7. Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς,

8. Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.

9. Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

BAMBA'S VERSION OF *MAGNIFICAT*

(FROM THE MODERN GREEK TESTAMENT ISSUED BY THE BRITISH AND FOREIGN BIBLE SOCIETY).

1. *Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου εἰς τὸν Θεὸν τὸν σωτῆρα μου,*

2. *Διότι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὑτοῦ.*

3. *Ἐπειδὴ ἰδού, ἀπὸ τοῦ νῦν, θέλουσι μὲ μακαρίζει πᾶσαι αἱ γενεαί.*

4. *Διότι ἔκαμεν εἰς ἐμὲ μεγαλεῖα ὁ Δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.*

5. *Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν ἐπὶ τοὺς φοβουμένους αὐτόν.*

6. *Ἐνήργησε κραταιῶς διὰ τοῦ βραχίονος αὐτοῦ· διεσκόρπισε τοὺς ὑπερηφάνους κατὰ τὰ διανοήματα τῆς καρδίας αὐτῶν.*

7. *Ἐκρήμνισε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς.*

8. *Πεινῶντας ἐνέπλησεν ἀπὸ ἀγαθά, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.*

9. *Ἐβοήθησεν Ἰσραὴλ τὸν δοῦλον αὐτοῦ, ἐνθυμηθεὶς τὸ ἔλεος αὐτοῦ, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, πρὸς τὸν Ἀβραὰμ καὶ πρὸς τὸ σπέρμα αὐτοῦ, εἰς τὸν αἰῶνα.*

MAGNIFICAT IN ROMAIC,

BY A. PALLIS.

(FROM *Ἡ Νέα Διαθήκη κατὰ τὸ Βατικανὸ Χερόγραφο μεταφρασμένη ἀπὸ τὸν Ἀλέξ. Πάλλη. Μέρος Πρῶτο.* LIVERPOOL, 1902.)

1. *Μεγαλύνει ἡ ψυχή μου τὸν* Κύριο, *κι᾽ ἀναγάλλιασε ὁ νοῦς μου μὲ τὸ Θεὸ τὸ σωτῆρα μου,*

2. *Γιατὶ ἔρρηξε μάτια στὴν ταπεινοσύνη τῆς σκλάβας του*

3. *Τὶ νὰ ἀπὸ τώρα οἱ γενεὲς θενὰ μὲ μακαρίζουν ὅλες,*

4. *Ποὺ μοὔκανε μεγάλα ὁ δυνατός, καὶ τ᾽ ὄνομά του ἅγιο.*

5. *Καὶ σ᾽ ὅσους τὸν φοβοῦνται ἡ σπλαγχνιά του ὡς σὲ γενεὲς καὶ γενεές.*

6. *Νίκη νίκησε μὲ τὸ χέρι του, σκορπίζοντας περήφανους κατὰ τὸ στοχασμὸ τῆς καρδιᾶς τους,*

7. *Σημαντικοὺς κατέβασε ἀπὸ θρόνους καὶ ταπεινοὺς ἀνύψωσε,*

8. *Πεινασμένους χόρτασε ἀγαθὰ καὶ πλουτισμένους ἐδίωξε ἀδιανούς.*

9. *Τὸ δοῦλό του ἀντιστήριξε τὸν Ἰσραήλ, καὶ τὴ σπλαγχνιά του, καθὼς εἶπε τῶν πατέρων μας, θυμήθη γιὰ τὸν Ἀβραὰμ καὶ γιὰ τὸ σπέρμα του ὡς στὸν αἰῶνα.*

1. **Κύριο.** There is an inveterate tendency in modern Greek to drop final *ν*. This tendency has not indeed killed off final *ν* entirely, but its strength is shown by the growth of protective suffixes, e.g. in the verbal forms *ἤμουνε, ἦτονε, ἠρχόμουνα* (found in use for *ἤμουν, ἦτον, ἠρχόμουν* [*ἠρχόμην*]). See Jannaris, *Historical Greek Grammar*, Appendix III. 22—30.

κι᾽ for *καί*. The *ι* is rather less than a vowel. *Καὶ* is found reduced to *κι᾽* or even *κ᾽*, to meet the exigencies of rhythm, in the *Chronicle of the Morea* (14th century), 739 *Ἀλέξιον γὰρ τὸν βασιλέα ἐπιάσαν κ᾽ ἐφονέψαν*, 771 *κ᾽ ἐμᾶς τοὺς Φραγκους μέμφονται*, 793 *ὅπου ἦτον Πάπας κι᾽ ἀρχιερεύς*, 810 *κι᾽ ἀπαύτου πάλε ἡ διδαχὴ ὅπου μᾶς ἐδιδάχτη*. At the same time, there may have been some process at work like that which has reduced "and" to "'nd" or "'n" in "English as she is spoke."

ἀναγάλλιασε. Cf. *Chron. Mor.* 774—775 Ὁ πρῶτος γὰρ ἀπόστολος ἦτον ὁ ἅγιος Πέτρος | ποῦ τὸν **ἐθρόνιασε** ὁ Χριστὸς πρῶτον τῆς οἰκουμένης. The syllabic augment has survived in the modern language, but the temporal augment has disappeared, save in a few instances. Jannaris, *op. cit.* p. 186, § 717. The ι after the λλ has lost vocal power under synizesis, and the syllable αλλ, having become practically the antepenultimate, takes the accent.

νοῦς. In the original, πνεῦμα. Νοῦς is also Mr Pallis' rendering of πνεῦμα in Luke i. 80. In his rendering of Luke xxiii. 46, Mr Pallis uses ψυχὴ for πνεῦμα ("Πατέρα, στὰ χέριά σου ἀφίνω τὴν ψυχή μου"). The parallelism characteristic of the N.T. Canticles, which are Hebrew lyrics, might suggest the identification here of ψυχὴ and πνεῦμα. Ψυχὴ however (speaking with reference to the original) might be taken as denoting the affections and emotions, πνεῦμα being understood as a higher region of the conscious life, "the best member that I have." Plutarch ("The Face in the Moon," ch. xxviii) represents man as a triad or trinity—νοῦς, ψυχή, σῶμα. The νοῦς in man is the "θειοτέρα ψυχὴ" of Plotinus, which "οὐκ ἐξίσταται τοῦ νοητοῦ" (Ritter and Preller, *Hist. Gr. Phil.* §§ 519—520). On the other hand, S. Paul makes a distinction between πνεῦμα and νοῦς in 1 Cor. xiv. 14—16 (compare Eph. iv. 17, 23 with Colos. ii. 18), and between πνεῦμα and ψυχὴ in 1 Cor. ii. 13—14. Yet S. Paul himself, in the very context of the last quotation, appears to identify πνεῦμα and νοῦς—cf. 1 Cor. ii. 11 with 16. Compare also Heb. xii. 23 with Apoc. vi. 9, xx. 4; S. John speaks of *souls* (ψυχαὶ), the author of Heb. of *spirits* (πνεύματα). Both together in Dan. iii. 86 (LXX.) εὐλογεῖτε, πνεύματα καὶ ψυχαὶ δικαίων, τὸν κύριον. In *Iliad* III. 63, IX. 554, νόος might be rendered either 'spirit' or 'soul.' Elsewhere in his Romaic version of the Gospels, Mr Pallis uses νοῦς as = wits (ἔχασε τὸν νοῦν του, "he has lost his wits" for ἐξέστη in Mark iii. 21); also for "mind" or "heart" (ὅταν πιὰ τὄχε βάλει ὁ διάβολος στὸ νοῦ του for τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν in John xiii. 32). In Luke xxiv. 45, διήνοιξεν αὐτῶν τὸν νοῦν is rendered by τοὺς ἄνοιξε τὸ νοῦ. In rendering John xi. 33, Bamba uses ψυχὴ and Pallis καρδιὰ for the original πνεῦμα. Usually, however, Mr Pallis renders πνεῦμα by πνέμα—e.g. John iv. 23—24, μὲ πνέμα καὶ μ' ἀλήθια.

μέ. Frequent association with the article (τοῦ, τὸν, τῶν &c.) led to "dissimilation" effected by dropping the second syllable. Jannaris, *Historical Greek Grammar*, § 1608. Bamba has εἰς τὸν Θεὸν as his rendering of ἐπὶ τῷ Θεῷ.

τὸ Θεό. In Romaic or Modern Greek, the accusative has driven out the dative and encroached considerably on the territory of the genitive. This process can be traced back at least as far as the 6th century; Jannaris, §§ 1242, 1319. See verse 7 ἀπὸ θρόνους for ἀπὸ θρόνων. In the *Chronicle of the Morea* (A.D. 1300—1320) we find the following:—

l. 5788. **ἀπὲ τὸ χέρι** τὸν κρατεῖ, σιμά του τὸν καθίζει, "takes him by (lit. from) the hand and makes him sit by him."

l. 5817. *ὅπου ἔχεις ὅρκον* **μετ' αὐτὸν** *κ' ἐκεῖνος* **μετὰ σέναν**, "thou also hast an oath (covenant) with him and he with thee."

l. 5820. *νὰ λείπῃς* **ἐκ τὸν** *τόπον μου κ' εἰς τὸν* Μορέα *νὰ ὑπάγῃς*, "to leave my country and go to the Morea."

l. 5829. *ἀπ' τῆς αἰσχύνης κ' ἐντροπῆς ὅπου εἶχεν* **ἐκ τὸν** *ρῆγαν*, "from the shame and rebuke which he had (suffered) of the King (de part le roi)."

Notice *ἀπὲ* (*ἀπὸ*) with acc. in 5788, but *ἀπὸ* with gen. in 5829. In the metrical account of the establishment of the Patriarchate of Moscow by Arsenios, Archbishop of Elassona, a work written near the end of the 16th century, we find the following constructions—*μὲ εὔμορφον τὸ σχῆμα* (=*φαιδρὸν βλέπων*), *μετ' ἐμέ* (for *μετ' ἐμοῦ*), *τὸν ἐλάβασιν ἀπὸ ταῖς ἀμασχάλαις* (=took him by the arms), *ἕως ταῖς δύο θύραις* ("up to the two doors"), *ἐκ τὸ παλάτι, τὸν βασιλέα εἴπασι* (=*εἶπον τῷ βασιλεῖ*); but withal *ἀπὸ βαθέων μου ψυχῆς* ("from the bottom of my soul"), also *βαθέων ἐκ καρδίας*, and genitive for accusative in the line *καὶ βεστιάρης 'φώνησε τοῦ θείου πατριάρχου*.

2. **γιατί.** (Pronounced as nearly as possible "yatee," with accent on the "ee." Here *γιατὶ* is causal, and=*ὅτι* or *διότι*. According to Jannaris, *op. cit.* § 1739, *γιατὶ* causal came into being and use by the following process, viz.: (1) *Διότι* was reduced to *γότι*, which became (2) *γατὶ* or *γιατὶ* by assimilation to the interrogative *γιατί;* (which is *διὰ τί;*). In verse 3 *γιατὶ* causal is further reduced to *τὶ*.

ἔρρηξε. Aor. indic. of *ῥήχνω* (*ῥήχτω*). The spelling with *η*, in preference to *ι* (*ῥίχνω, ῥίχτω*) is maintained on the ground of connection with *ῥήγνυμι, ῥηγνύω*, and *ῥήσσω*. So far as meaning is concerned *ῥίχνω* calls to mind the ancient *ῥίπτω* rather than *ῥήγνυμι*. Kyriakides, *Modern Greek-English Lexicon*, p. 399, calls it a "vulgarism" for *ῥίπτω*. As *ι* and *η* are identical in sound now-a-days, and appear to have been so for a long time past, *ῥήχνω* may have been written (when *ῥίπτω* was discarded), on the strength of a resemblance suggesting connection with *ῥήγνυμι*. In consulting Kyriakides' Lexicon, I found on p. 398 an example of the phonetic identity of *ι* and *η*. 'Ρήγας=a king, and *ῥίγα*=a ruler (for ruling lines). Both words are pronounced the same, and in their case there is an indubitable connection. In the case of *ῥίχνω* and *ῥήγνυμι* the difference in meaning (throw, break) is a difficulty, while in that of *ῥίχνω* and *ῥίπτω* there is the difference of consonants (*π*, *χ*). This latter difficulty, however, may be got over with the help of the following consideration. Chrysochou, in Cyprus, is also called Chrysophou. Here we have the substitution of a labial (*φ*) for an aspirate guttural (*χ*). A similar substitution, the opposite way, might have evolved *ῥίχνω* from some part of *ῥίπτω*. The form *ῥίχτω* retains the *τ* in *ῥίπτω*, but it may be a later edition of *ῥίχνω*. Kyriakides has *ῥιξιὰ, ῥίξιμο* as synonyms for *ῥιψιὰ* (shot, charge) *ῥίξιμο* (throwing, tossing). "Ερρηξε *μάτια*=he has cast eyes. Compare the English idiom "to cast one's eye over." The resemblance, however, so far as the use of *ῥήχνειν μάτια here* is concerned, does not go very far, since the phrase "to cast one's eye over" signifies rather hurried, transient action. *Ἔρρηξε μάτια* in meaning is more like *ἐστήριξε τοὺς ὀφθαλμούς*. The phrase *στηριῶ τοὺς ὀφθαλμούς μου* is found in the LXX.; cf. Amos ix. 4 ("I will set mine eyes upon them for evil and not for good").

As an aorist, *ἔρρηξε* may be rendered by an English perfect. See Burton, *N. T. Moods and Tenses*, §§ 46 and 52; Jannaris, *op. cit.* § 1858. The ancient perfect has not survived in Romaic as a separate form, and the aorist has to do double duty, unless the auxiliary *ἔχω* is called in.

μάτια, plural of *μάτι*, which is an abbreviation of the diminutive *ὀμμάτιον*.

στήν=*εἰς τήν*. Jannaris, § 1546.

ταπεινοσύνη. This substantive is formed on the analogy of *δικαιοσύνη*, *ἐλεημοσύνη*, *σωφροσύνη*, *ἀγαθωσύνη*, *ἁγιωσύνη*, *θεωσύνη*, *ἱερωσύνη*, *καλωσύνη*. O is used if the syllable next before the stem-ending contains a long vowel, but *ω* if it contains a short one. There is, however, much fluctuation between *ο* and *ω*—e.g. *ἁγιοσύνη*, *μεγαλοσύνη* for *ἁγιωσύνη*, *μεγαλωσύνη* in Rom. i. 4, Hebr. i. 4. This interchange can be traced in inscriptions, papyri and codices from the 4th century B.C. downwards, and instances still present themselves in modern printed texts—e.g. *τόρα* for *τώρα*. At the present day, *ο* and *ω* are pronounced exactly alike, and it seems that this pronunciation has been inherited from a great many generations in the past.

σκλάβας, genitive of *σκλάβα* which originally=a Slav woman. The name *Ὀρνεᾶται*, originally meaning the inhabitants of Orneæ, was given indiscriminately to the dependent allies of Argos. The people of Orneæ were made *περίοικοι* of Argos about 580 B.C. Herodotus VIII. 73 speaking of the Cynurians, asserts that they were originally *αὐτόχθονες* and Ionians, "*ἐκδεδωρίευνται δὲ ὑπό τε Ἀργείων ἀρχόμενοι καὶ τοῦ χρόνου, ἐόντες Ὀρνεῆται καὶ περίοικοι.*"

του. This enclitic has taken the place of (possessive) *αὐτοῦ* in Modern Greek. It appears to be the gen. of a pronominal form, the nominative of which (*τος*) is not found in actual use. Jannaris, §§ 542, 543.

3. **τὶ**=*ὅτι* or *διότι*. See note on *γιατὶ* in the last verse.

νά. An interjection=Latin *en*, to which it is probably akin. *Ἔν τον* is found in the modern language in the same sense as *νά τος* or *νά τον* (*τονε*)="there he is!" In S. Italian Greek the form was *ἄν τον*, which suggests that *νὰ* came in by metathesis.

ἀπὸ τώρα. The exact equivalent of *ἀπὸ τοῦ νῦν* in the original. Compare *ἀπὸ τότε* (Mt. xvi. 21), *ἀπ' ἄρτι* (Mt. xxvi. 64, John xiv. 7). *τώρα* is probably *τῇ ὥρᾳ* run together into one word, the stronger *ω* obliterating or absorbing the weaker *η*, as in *ὀγδῶντα* from *ὀγδοῆντα*. The ancient *τὸ νῦν* was declined (as in the original of this verse and in Luke

xxii. 69, where *ἀπὸ τοῦ νῦν* takes the place of *ἀπ' ἄρτι* in Mt.'s parallel narrative), but *τώρα* (*τῇ ὥρᾳ*) remained indeclinable. Whether *ἀπὸ τῇ ὥρᾳ* was ever written or spoken one is not in a position to tell. Such a phrase would at any rate have been no greater an overriding of ordinary grammatical rules than *ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος* in Apoc. i. 4.

οἱ. The ancient form *αἱ* disappeared from the everyday language of the people in the course of the Middle Ages. A Greek grammarian of the 16th century says (with reference to the "vulgar tongue") that the nominative of the feminine plural of the article is *οἱ*. The form *ἡ* is often found in place of *οἱ*, as the two are identical in pronunciation. An example from Mediæval Greek is *οἱ γραφὲς* (= *αἱ γραφαὶ*) in the *Chronicle of the Morea*, l. 805. See Jannaris, § 560.

γενεές. Terminal *-αι* of the 1st declension plural has been ousted by *-ες*, taken from the 3rd declension. Thus the Ancient Greek *βασίλισσα* became *βασίλισσαι* in the plural, but the mediæval *ἀρχόντισσα* became *ἀρχόντισσες*. Compare *γραφὲς* in *Chron. Mor. l. c.* The termination *-ες* resembled *-αι* in the pronunciation of its vowel (instances of *αι* for *ε* and *ε* for *αι* are numerous in MSS. of the Greek Bible) and had an advantage in the presence of the sibilant, an element common to it with the accusative and dative plural in all declensions. Jannaris, § 267 (pp. 106—107).

ὅλες = *ὅλαι*. *Ὅλος* has usurped almost entirely the function of *πᾶς* in Modern Greek. Cf. Marino Giane, *Narrative of the War in Crete from* 1645 *to* 1669 (Satha, *Τουρκοκρατουμένη Ἑλλάς*, p. 230)

Ῥωμαῖοι, Φράγμοι, ἤτονε συντροφιασμένοι **ὅλοι**,
κι' ἀπάνω 's **ὅλους** *προεστὸν εἶχαν τὸν Φηναρόλη.*

"Greeks, Franks, all were assembled, and over them all they had Finaroli as commander."

θενά. Jannaris, *Historical Greek Grammar*, Appendix IV. In Ancient Greek, prospective action was denoted, not only by the future indicative, but also by the subjunctive, the optative, and the present indicative. The subjunctive, especially with *ἵνα*, encroached more and more in Hellenistic and late Greek upon the provinces of the optative, the infinitive and the third person of the imperative, and finally usurped the place of the future indicative as the expression of prospective action.

The following substitutes for the future indicative are found at various times.

(*a*) *The Present Indicative*, e.g. *Iliad* XI. 365—366, Hdt. VII. 140, Thucydides IV. 95, and very frequently when the notion of futurity was inherent in that of the verb, as in *ἔρχομαι, θέλω, μέλλω*. Thus we find *ἔρχομαι* coordinate with the future of another verb, in the same sentence, e.g. John xiv. 3, Apoc. ii. 5, *Iliad* XI. 367. Θελω with the infinitive (present or aorist) constitutes a future tense, e.g. Mt. xxvi. 15, Apoc. xi. 5 *καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θεληση* (v.l. *θελήσει*) *αὐτοὺς ἀδικῆσαι,* οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. Joannes Moschus, 2865 βλέπε πόσους κόπους θέλεις ἀπολέσαι=see how much trouble you will throw away. Μέλλω with an infinitive also constitutes a future: Apoc. ii. 10. Other instances of the present indicative for the future: Aristophanes, *Vespae* 534, Apoc. ii. 16, 22, iii. 9, 12 (where καταβαίνουσα refers to the future).

(*b*) Ἔχω *with Aorist Infinitive.* Ignatius, *ad Rom.* 2 οὔτε γὰρ ἐγώ ποτε ἕξω καιρὸν τοιοῦτον Θεοῦ ἐπιτυχεῖν, οὔτε ὑμεῖς, ἐὰν σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι, and Joann. Mosch. 2897 ἔχεις ἀποθανεῖν καὶ εἰς κόλασιν ἀπελθεῖν.

(*c*) *The Subjunctive.* This substitute occurs even in Homer, in the phrase καί ποτέ τις εἴπῃσιν. It is common in Attic Prose after οὐ μή, and is very frequent in Greek Christian writers. Jannaris mentions, among other instances, Theodotion's version of Daniel xii. 10, where the verbs ἐκλεγῶσιν and ἐκλευκανθῶσιν, in the subjunctive, are coordinate with οὐ συνήσουσιν. For οὐ συνήσουσιν, the LXX. version has οὐ μὴ διανοηθῶσιν. The grammarians Lesbonax, Hesychius, and Photius expressly testify to the substitution of the aorist subjunctive for the future indicative as a recognized usage.

The *deliberative* subjunctive, one may note, is really a kind of *future.* Ἴωμεν; may be rendered (1) "are we to go?" or (2) "shall we go?" Τί δράσομεν; and τί δράσωμεν; differ in meaning just about as much as "what shall we do?" and "what are we to do?" In Luke xxii. 11 (Mark xiv. 14) we may render ὅπου φάγω by (1) "where I may eat," (2) "where I am to eat," or (3) "where I shall eat."

Over against the use of the aorist subjunctive for the future indicative, we find ἵνα with the future indicative, e.g. Luke xiv. 10, xx. 10; John vii. 3, xvii. 2; Acts xxi. 24; 1 Cor. xiii. 3; Gal. ii. 4; Phil. ii. 11; 2 Peter iii. 1; Apoc. iii. 9, vi. 4, viii. 3, ix. 4, 5, 20, xii. 6, xiii. 12, 16, xiv. 13, xxii. 14. See Burton, *New Testament Moods and Tenses*, §§ 198, 199, 205, 222: Blass, *Grammar of N. T. Greek* (E. T.) pp. 211—212; Jannaris, *Historical Greek Grammar*, § 779.

(*d*) *The Subjunctive with* ἄν. As time went on, ἄν became νὰ, through confusion with ἵνα. The process may be illustrated by the following examples:

(1) μὴ γὰρ ὄντων ὀνομάτων, οὐδ' ἂν διάλεκτος ᾖ, Philo Judæus; 1st century. ἂν ᾖ=ἔσται.

(2) σήμερον λέγω σοι ἀλήθειαν, ἵνα σε ἔχω εἰς τὸν παράδεισον, *Acta Pilati*; A.D. 400?. Cf. Luke xxiii. 43. ἵνα σε ἔχω=σχήσω σε.

(3) ἐώ σε ἔκτισα, φοῦρνε, ἐὼ ἵνα σε χαλάσω, Scylitzes; 11th century. ("I built you, oven, and I will pull you down.")

(4) καὶ ἂν ποιήσῃς τίποτε καὶ ἄν μας παρηγορήσῃς δοῦλοί σου πάντες νὰ εἵμεθα καὶ νά σ' εὐχαριστοῦμεν, Spaneas; 12th century. ("If thou wilt do something and comfort us, we will all be thy servants and be grateful to thee.")

(5) *οὔτε δῶρα νὰ ἐπάρωμεν οὔτε κρυφὰ νὰ τὸ λέγωμεν*, Staphidas; 14th century. ("We will take no gifts and will not speak of it in secret.")

(*e*) Νὰ *with the Subjunctive, strengthened by θέ, an abbreviation of θέλει.* This substitute is found from the 13th century onwards. Θὲ *νὰ* became *θενὰ* and then *θά*. According to Jannaris, *θὰ* begins to appear in the 16th century.

μακαρίζουν = *μακαρίζωσιν*. Both *-ουσι(ν)* of the indicative, and *-ωσι(ν)* of the subjunctive become *-ουν* or *-ουνε* in Modern Greek. The change dates from the Middle Ages.

4. **πού.** Causal = *ὅτι*. Πού is a reduced form of *ὅπου*. It is also accentuated *ποῦ*. Compare *Chron. Mor.* 775, quoted in notes on ver. 1.

μοὔκανε, for *μου ἔκανε*: *μου*, genitive for dative (*μοι*). The dative of the recipient is found replaced, first by the accusative, then by the genitive, in the Roman and Mediæval periods. Jannaris, §§ 1348—1350. See the *Chronicles of the Morea*, 2572—2573:

> *Λεπτῶς* **τοὺς** *ἀφηγήσατο καὶ τὰς γραφὰς τοὺς δείχνει*
> Τὸ *ὅτι* **τοῦ** *ἐμήνα ὁ μισὶρ* Ντζεφρές.

So runs the text in the Copenhagen MS., but the Paris MS. (Gr. 2898) reads

> *Λεπτῶς* **τοὺς** *ἐφηγήσετον καὶ τὰς γραφὰς τοὺς δείχνει*
> Τὶ **τὸν** *μηνᾷ ὁ μισὲρ* Τζεφρές.

The meaning whereof is: "he explained to them at length (and showed them the letters), what Messer Geffré had told him." In this passage, *τοὺς* stands for *αὐτοῖς* (*τοῖσι* in old Ionic). Τοὺς however appears to have succeeded not *αὐτοῖς* directly, but *τὼς*, which took the place of *τῶν*, the abbreviation of *αὐτῶν*, this use of the genitive coming in between the original dative and mediæval accusative form. Jannaris, §§ 534, 1350. Observe that in the Paris MS. reading of line 2573 we find **τὸν** *μηνᾷ* ("informs him"—*μηνάω* for *μηνύω*) while the Copenhagen MS. has *τοῦ* (= *αὐτῷ*).

In the Greek text of the ultimatum sent by Selim II. to the Venetian Republic, as given by Satha in his *Τουρκοκρατουμένη* Ἑλλάς, one finds a certain amount of variation in the forms expressing the recipient. "Τὸ *ῥένιο τῆς* Κύπρος *ὅπου ἔνε* **μοι** *χρεωφειλέταις*," says the Sultan, "*νὰ* **μοῦ** *τὸ ἀφήσετε ὡς κύριος νοικοκύρης ὁποῦ εἶμαι ἐγὼ μὲ τὴν δύναμιν τοῦ* Σουλτάνου *τοῦ* Καΐρου...*γιατὶ ὁ ἡμέτερος μέγας καὶ ὑψηλὸς προφήτης* **μοῦ** *τὸ ἔταξε...ἔπεψα τὸν παρόντα μου ἀποκρισάρῃ*, **τοῦ ὁποίου** *ἐδόθη ὁλοτελὴς ἐξουσία νὰ ἠμπορῇ νὰ* **σᾶς** *εἰπῇ τὴ μάχῃ διὰ τὸ ῥένιο, ὅπου* **ἐμένα** *εἶναι χρεωφειλέτης*." Here we have the ancient *μοι*, and its mediæval substitutes *μου* (or *μοῦ*) and *ἐμένα*. Τοῦ *ὁποίου* is a genitive of the recipient, taking the place of the ancient *ᾧ*. The following is intended as a version of the passage just quoted in a style more familiar to most English readers of Greek: "Τὴν *βασιλείαν τῆς* Κύπρου, *ἥ ἐστι χρεωφειλέτης μου* [Selim's despatch-writer, if correctly tran-

scribed, used *μοι* without classical precedent] *ἄφετέ μοι ὡς κυρίῳ καὶ δεσπότῃ ὄντι, ἐπειδὴ κρατῶ τὴν δυναστείαν τῆς Αἰγύπτου...τοῦτο γὰρ ἐπέταξέ μοι ὁ μέγας καὶ ὑψηλὸς προφήτης ἡμῶν...ἔπεμψα τὸν ἀποκρισιάριόν μου, ὃς πάρεστι* [sc. *ἔμπροσθεν* or *ἐνώπιον ὑμῶν*. Perhaps however we should render by *τὸν παριστάμενόν μοι ἀποκρισιάριον*, cf. 1 Kings x. 8], *ᾧ ἐδόθη πᾶσα ἐξουσία, ἵνα δυνηθῇ καταγγεῖλαι ὑμῖν πόλεμον περὶ τῆς βασιλείας.*"

Ἔκανε is the 3rd sing. aor. indic. of *κάνω* (*κάμνω*) = make, do. This use of *κάμνω* = *ποιέω* is a sort of reversion to the old Homeric sense. See Liddell and Scott, s.v. Bamba renders by *ἔκαμεν εἰς ἐμὲ μεγαλεῖα.*

ἅγιο, cf. note on Κύριο, ver. 1.

5. **σ'** for *εἰς.*

ὅσους. The relative attracted into the case of the antecedent. This is common enough in sentences in which the relative is the object of a verb and is only attracted from one oblique case to another. Attraction from the nominative into an oblique case, however, is unprecedented in anything like correct Greek, whether ancient or mediæval. The antecedent in this sentence is suppressed ; it would be *τόσους*, followed by *ὅσοι.*

τὸν = *αὐτόν.*

σπλαγχνιά, a feminine formed from the neut. pl. *σπλάγχνα*. Something similar is found in the transformation of *σφῆκα*, *σφῆνα*, the accus. of masc. substantives, into feminine nominatives—*ἡ σφῆκα*, the wasp ; *ἡ σφῆνα*, the wedge.

ὡς σὲ = *ἕως εἰς.* Polyb. I. 11 has *ἕως εἰς τὸν χάρακα.* *Εἰς* in popular speech became *εἰσὲ* (perhaps to effect easier pronunciation of certain concurrences of consonants), and *εἰσὲ* was shortened to *σέ.* Jannaris, § 208.

γενεές. See note on *γενεές* in ver. 3.

6. **νίκη νίκησε** = *νίκην ἐνίκησε.* Cf. *τὸν καλὸν ἀγῶνα ἠγώνισμαι* (2 Tim. iv. 7), *ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως* and *ὡμολόγησας τὴν καλὴν ὁμολογίαν* (1 Tim. vi. 12) : Plato, *Resp.* 465 *νίκην νικῶσι ξυμπάσης τῆς πόλεως σωτηρίαν.* *Odyss.* XI. 544—545 *κεχολωμένη εἵνεκα νίκης | τήν μιν ἐγὼ νίκησα.* Bamba's version runs thus, *ἐνήργησε κραταιῶς.*

χέρι. A diminutive (*χέριον*) from *χερ*, the stem of the "short" declension of *χείρ*, and perhaps the original form of the nominative.

The use of *χέρι* to represent *βραχίων* recalls the extended denotation which *χεὶρ* occasionally carries in Homer, e.g.

Iliad XI. 252 *νύξε δέ μιν κατὰ χεῖρα μέσην, ἀγκῶνος ἔνερθεν.*
,, XXI. 166 *τῷ δ' ἑτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρός.*
,, V. 336 *ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρί.*

In the last quotation *ἄκρη χεὶρ* = *χεὶρ* in ordinary later usage. The language of the people seems to have preserved the old Homeric notion of *χείρ.*

μὲ τὸ χέρι του. In the original, *ἐν βραχίονι αὐτοῦ.* Bamba has *διὰ τοῦ βραχίονος αὐτοῦ.* The orig. *ἐν βρ.* is a divergence from the ancient and classical usage, no less than the phrases used by Bamba and Pallis. We find the idea of *instrument* expressed in Greek at first by the Dativus Instrumenti, see *Iliad* v. 336 in last note; in the Hellenistic age, prepositional phrases are substituted with growing frequency (*ἐν* with dat., *διὰ* or *μετὰ* with gen., *σὺν* with dat.); finally, the periphrasis with *μετὰ* prevails, the preposition being reduced to *μὲ* and the acc. taking the place of the genitive. Cf. the Latin ablative of the instrument, and *cum* with abl. to denote the instrument.

σκορπίζοντας. A participle-form ending *-οντας* has survived in Modern Greek. According to Jannaris, § 2146, it is a participial adverb, corresponding to the English gerund in *-ing*, and the Italian in *-ando*, *-endo*. Pallis, however, uses it as a regular circumstantial or modal participle. As a general rule, the mediæval and modern languages (apart from scholasticism), replace the ancient participle of manner, circumstances, &c. by some periphrasis (a clause with a preposition or adverb) or by a verbal adjective.

περήφανους for **ὑπερηφάνους.** The initial *υ* being unaccented was dropped in pronunciation, and then in writing also. The shifting of the accent back from the penultimate to the antepenultimate in the accus. plur. may be described as assimilation to the nom. sing.—the reason being perhaps that proparoxytone was found easier and more pleasant than paroxytone pronunciation.

κατὰ τὸ στοχασμό. Bamba, *κατὰ τὰ διανοήματα.* In the original, the words *διανοίᾳ καρδίας αὐτῶν* should be taken as defining *ὑπερηφάνους.* The "imagination of the heart" engenders, or at any rate encourages, the pride. See Plummer *in loc.* ("Comm. on S. Luke" in the *International Critical Commentary*). Both Pallis and Bamba seem to have understood the phrase *διαν. καρδ. αὐτ.* as modifying *διεσκόρπισεν.* At any rate, if they did not do so, they have not made it clear. The original might be rendered by *ἐσκόρπισε τοὺς ἀνθρώπους* (or *'κείνους*) *ὅπου ὁ στοχασμὸς τῆς καρδιᾶς αὐτῶν ἔκαμε περήφανους.*

καρδιᾶς. Synizesis of *ι* between a dental and *α* has produced *καρδιά*, with the corresponding gen. *καρδιᾶς.* Jannaris, §§ 151 and 155.

τους. Cf. note on *μου*, ver. 4, and Jannaris, §§ 530, 534, 538.

7. **σημαντικούς,** "important personages," "notables." The word seems hardly adequate as a rendering for *δυνάστας*, especially in view of its employment in journalistic Greek. *Ἄρχοντας*, which survived in the language for ages after the last "archon eponymos" had been elected in Athens, would have come in very well. *Δεσπότας* or *δεσποτάδας* would have suggested *bishops*, and exposed the translator to accusations of impiety.

κατέβασε. In the ancient language this would have been *κατεβίβασε*, from *καταβιβάζω.* Reduplications, however, like syllabic augments, were ground off between the lips and teeth of the multitude.

8. **πεινασμένους.** The verb *πεινάω* has a post-classical future, *πεινάσω*,

and aorist, ἐπείνασα. From these, apparently, on the analogy of (πε)πειρασμένος, (τε)τελεσμένος, &c. the adjective πεινασμένος was formed.

χόρτασε. The verb χορτάζω is found in Biblical Greek, Luke ix. 17, ἔφαγον καὶ ἐχορτάσθησαν (Pallis, χορτάσανε).

πεινασμένους χόρτασε ἀγαθά. Here we have two accusatives, one of the immediate or direct object—ἀγαθά, the other of the indirect object or recipient—πεινασμένους. Χορτάζω, then, is made to follow the analogy of ἐνδύω (ἐντύω in the modern language).

πλουτισμένους. The pf. pass. part. of πλουτίζω, with reduplication dropped, employed as an adj.

ἀδιανούς. A. Kyriakides, *Modern Greek-English Dictionary*, p. 9, spells the nom. with ει, thus, ἀδειανός. The meaning is "empty" or "unemployed." 'Αδειάζω = to empty, evacuate, abandon. The Romaic for "Clear out of this!" is ἀδειασέ μου τὴ γωνιά, lit. "empty out the corner for me."

ἀδεής is used by Maximus of Tyre (2nd cent. C.E.) in the sense of "not wanting, not lacking," and ἀδειάζω in the sense of "being at ease" appears in the works of Eustathios, Archbishop of Thessalonica in the 12th century. According to Kyriakides, it also has the sense of σχολάζω = *vaco*, "to be at leisure," besides the meaning quoted above. The wheel has swung round so far now that ἀδειανὸς means "unemployed," "empty-handed."

9. **εἶπε τῶν πατέρων μας** = εἶπε τοῖς πατράσιν ἡμῶν. The original, however, shows the tendency to discard the dative already at work—ἐλάλησε πρὸς τοὺς πατέρας ἡμῖν. In the LXX. of Micah vii. 20 we have δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ 'Αβραάμ, καθότι ὤμοσας **τοῖς πατράσιν ἡμῶν.** For the substitution of the genitive for the dative, see Jannaris, § 1350.

θυμήθη, for ἐθυμήθη. The verb θυμοῦμαι is the ancient ἐνθυμοῦμαι with the prefix dropped, cf. ντύνω for ἐνδύνω, φανίζομαι for ἐμφανίζομαι, &c. Ενθυμοῦμαι with gen. = to think upon: ἐνθυμεῖσθαι τοῦ θανόντος = to think upon the dead, keep him in mind. At the present day, out of the various meanings with which the ancient ἐνθυμοῦμαι was used, that of remembrance, or thinking upon, is retained by θυμοῦμαι.

Besides θυμοῦμαι, another form θυμᾶμαι is found. Forms properly belonging to -αω verbs have made their way into the conjugation of -εω verbs.

θυμοῦμαι—θυμᾶμαι—is still found in use with a genitive, but an accusative may be substituted for the genitive. See Jannaris, §§ 723, 1295.

Compare the following:

(1) Original. μνησθῆναι ἐλέους...τῷ 'Αβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

(2) Bamba, 1845. ἐνθυμηθεὶς τὸ ἔλεος αὐτοῦ,...πρὸς τὸν 'Αβραὰμ καὶ πρὸς τὸ σπέρμα αὐτοῦ, εἰς τὸν αἰῶνα.

(3) Pallis, 1901. *καὶ τὴ σπλαγχνιά του...θυμήθη γιὰ τὸν Ἀβραὰμ καὶ γιὰ τὸ σπέρμα του ὡς στὸν αἰῶνα.*

N. Bamba appears to take *πρὸς τὸν Ἀβραὰμ κ.τ.λ.* as dependent on *ἐλάλησε* (*καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, πρὸς τὸν Ἀβραὰμ κ.τ.λ.*), but Micah vii. 20, of which this verse is plainly a reminiscence, is against this way of construing the words.

Pallis renders *τῷ Ἀβραὰμ* correctly by *γιὰ τὸν Ἀβραάμ.*

ὡς στὸν αἰῶνα, i.e. *ἕως εἰς τὸν αἰῶνα.* See note on ver. 5, *ὡς σὲ γενεὲς καὶ γενεές.*

BENEDICTUS.

Προσευχὴ Ζαχαρίου τοῦ πατρὸς τοῦ Προδρόμου.

1. Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ,

2. Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυῒδ τοῦ παιδὸς αὐτοῦ,

3. Καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ,

4. Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

5. Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

6. Ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν

7. Ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ

8. Ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

9. Καὶ σύ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ,

10. Τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν

11. Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους

12. Ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθυνθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

BENEDICTUS IN ROMAIC.

BY A. PALLIS.

1. Βλογητὸς ὁ Κύριος ὁ Θεὸς τοῦ Ἰσραήλ, τὶ ἦρθε νὰ δεῖ καὶ ξαγοράσει τὸ λαό του,

2. Καὶ κέρατο φανέρωσε γιὰ μᾶς σωτηρίας, γιὰ μᾶς τὸ γένος τοῦ Δαυεὶδ τοῦ δούλου του,

3. Ὅπως εἶπε μὲ τὸ στόμα τῶν ἁγίων ἀπὸ τὸν αἰῶνα προφητῶν του,

4. Σωτηρίας ἀπὸ τοὺς ὀχτρούς μας κι’ ἀπ’ τὸ χέρι ὅλων ὅσοι μᾶς μισοῦν,

5. Ἐλεῶντας τοὺς πατέρες μας, καὶ μὴν ξεχάνοντας τὴ διαθήκη του τὴν ἅγια,

6. Τὸν ὅρκο π’ ἄμωσε τοῦ Ἀβραὰμ τοῦ πατέρα μας, τὸ πῶς θὰ μᾶς χαρίσει

7. Νὰ γλυτώσουμε ἀπὸ χέρι ὀχτρῶν κι’ ἄφοβα νὰν τὸν προσκυνοῦμε

8. Μ’ ἁγιοσύνη ὀμπρός του κι’ ἀρετὴ κάθε μας ἡμέρα.

9. Καί, παιδί [μου], κι’ ἐσένα θὰ σὲ ποῦν τοῦ Ὑψίστου προφήτη, τὶ πρὶν θὰ πᾷς ἀπὸ τὸν Κύριο τοὺς δρόμους του νὰ ἑτοιμάσεις,

10. Μηνῶντας στὸ λαό του σωτηρία μὲ συχώριο τῶν κριμάτων τους.

11. Χάρη στὰ πονετικὰ τὰ σπλάγχνα τοῦ Θεοῦ μας, ποὺ χάρη τους θὰ μᾶς κοιτάξει ἀπὸ τὰ ὕψη ἀνατολή,

12. Φωτίζοντας τοὺς καθισμένους μέσα σὲ σκοτάδι κι’ ἦσκιο τοῦ θανάτου, κι’ ἴσια τὸν πόδα μας κατὰ τὸ δρόμο τῆς εἰρήνης ὁδηγῶντας.

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1. **βλογητὸς.** The original εὐλογητὸς (pronounced *evlogitós*) becomes by prodelision βλογητός (pronounced *vlogitós*). Prodelision or aphæresis, in Romaic, is largely due to misconception, the part elided being treated as

though it were an alien or superfluous element. Jannaris, *H. G. G.* §§ 133—135 (pp. 81—82) gives a number of examples. There are exx. in the Romaic version of *Magnificat*, viz.: *μάτια* (ver. 2, for *ὀμμάτια*), *περήφανους* (ver. 6, for *ὑπερήφανους*), *χόρτασε* (ver. 8, for *ἐχόρτασε*), *θυμήθη* (ver. 9, for *ἐνεθυμήθη*). See also Jannaris, *op cit.* § 723. For *β*=*v*, see *op. cit.* § 63.

ὁ Κύριος. The original is *Κύριος* without the article, which represents the tetragrammaton YHVH, i.e. *Yahveh* (or *Yahweh*), "Jehovah." *Ὁ Κύριος* would rather represent *Adon* or *Adonai*. *Βλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ*, however, might be taken as though *βλογητὸς Κύριος* were the predicate in a simple declaration, with *εἶνε* (=*ἐστὶ*) to be supplied, while the use of such forms as *Ἰεχωβᾶ* or *Ἰαβὲ* would be quite alien to Romaic, hospitable though the genius of the language certainly is.

τὶ=*ὅτι*. See *Magnificat*, ver. 3.

ἦρθε=*ἦλθε*. Cf. *ἀδερφός*, *ὀρπίζω*, *ἀρμυρός*, *Ἀρβανίτης*, *φταρμός*, *βάρσαμο*, for *ἀδελφός*, *ἐλπίζω*, *ἁλμυρός*, *Ἀλβανίτης*, *ὀφθαλμός*, *βάλσαμον*. *Οὐρφίλας* is found for *Οὐλφίλας* as early as the 5th century. Jannaris, *op. cit.* § 187. The substitution of *ρ* for *λ* is the result of imperfect pronunciation of *λ*. In some dialects *λ* and *ρ* either disappear altogether or are transformed into a semi-vowel.

ἦρθε νὰ δεῖ=has come to see: periphrasis for *ἐπεσκέψατο*.

νὰ δεῖ=*ἵνα ἴδῃ*. The verb might be written *δῇ*, though, so far as pronunciation is concerned, *δεῖ* serves just as well. Both *νὰ* and *δεῖ* (*δῇ*) are instances of prodelision; so also is the next word but one, viz.: *ξαγοράσει* (=*ξαγοράσῃ*) which is derived from *ἐξαγοράζω*. So *ξετάζω* for *ἐξετάζω*, *ξορίζω* for *ἐξορίζω*, *ξεικάζω* for *ἐξεικάζω*, *ξέρω* for *ἠξεύρω*.

τὸ λαό. See *Magnificat*, ver. 1, note on *Κύριο*.

2. **κέρατο**=original *κέρας*, the gen. of which, in its longer form is *κέρατος*, and the nom. acc. pl. *κέρατα*. The oblique cases appear to have suggested a new nominative, which was formed on the model of 2nd declension neuters.

φανέρωσε for *ἐφανέρωσε*. For aphæresis of the augment, cf. *χόρτασε* in *Magnificat*, ver. 8 and *νίκησε* in ver. 6. Jannaris, *op. cit.*, 135 and 723.

γιὰ μᾶς=*δι' ἡμᾶς*—paraphrase of the dative (of the recipient or "remoter object") *ἡμῖν* in the original.

τὸ γένος. Mr Pallis evidently understands the "*house of David*" as co-extensive in denotation with "*us.*" Compare his rendering with the original.

(*a*) *καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ.*

(*b*) *καὶ κέρατο φανέρωσε γιὰ μᾶς σωτηρίας, γιὰ μᾶς τὸ γένος τοῦ Δ. τοῦ δούλου του.*

The "*house of David*" however is not to be thus identified with the "elect people of God." In paraphrase this verse might be rendered as follows: "And hath raised up a power of salvation (*or*, a mighty salvation) for us *from the lineage of his servant David*"; in Romaic, "*κέρατο φανέρωσε γιὰ μᾶς σωτηρίας*," or perhaps "*μᾶς ἔδωσε μεγάλη δύναμι σωτηρίας, ἀπὸ τὴ πατριὰ [τὸν κλάδο] τοῦ Δαυεὶδ τοῦ δούλου του.*"

δούλου. The word *δοῦλος* is not exactly equivalent to the original *παιδός*, which brings in the thought of the filial, as well as that of the ministerial relation. In the social system of Israel, the son's relation to the father was almost servile. "I am thy servant and thy son" was a formula of expressing submission (2 Kings xvi. 7). In Acts iv. 27, "*τὸν ἅγιον παῖδά σου Ἰησοῦν*" might be rendered "thy holy *servant* Jesus." The A.V. rendering was perhaps due to the influence of *παῖς* as used in Luke ii. 43, viii. 54, where the thought of ministry or service can hardly come in. The word *παῖς*, however, is used in the sense of "servant" in the LXX. of Isaiah (xli. 8—9, xlii. 1, 19, lii. 13); cp. Ps. cxiii. (cxii.) 1, "*αἰνεῖτε, παῖδες, Κύριον*" which in the Vulgate is "Laudate, pueri, Dominum," in the Prayer-book "Praise the Lord, ye servants." The use of "puer" in Latin, and of "boy" in English, exactly resembles the double use of *παῖς* in Greek.

3. **μὲ τὸ στόμα.** Cf. note on *μὲ* in *Magnificat*, verse 1. *μὲ* (*μετὰ*) here represents the ancient *διὰ* with the genitive, used to denote the instrument or means. In classical Greek *μετὰ* with a genitive of the means or instrument is hardly to be found, but it appears to have become frequent after the Christian era. Jannaris, *op. cit.* §§ 1607 (3) and 1608 gives examples.

τῶν ἁγίων, κτλ. Pallis follows the Vatican MS. which reads *τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ.* The Alexandrine MS. inserts a second *τῶν* after *ἁγίων*, and this appears to be the reading in the official text of the Greek Church.

4. **σωτηρίας.** In the original (Lk. i. 71) *σωτηρίαν* stands in apposition to *κέρας-σωτηρίας.*

ἀπὸ τοὺς. See *Magnificat*, note on *τὸ Θεὸ* in ver. 1.

ὀχτρούς. Note (1) substitution of *ο* for *ε*, (2) substitution of *τ* for *θ*. For the former substitution, see Jannaris, §§ 130 and 150. The process, according to Jannaris, who gives *ὀχτρός*, not *ὄχτρος*, by which *ο* took the place of *ε*, was as follows. (*a*) *ὁ ἐχθρός* became *ὁ 'χθρὸς* or *ὁ 'χτρός*, the *ο* of the article smothering the *ε*, as in *τὄκανε* for *τὸ ἔκανε*, *νοσσός*, *Θόδωρος*, *θωρῶ*, *ὡς* (*ὦς*), for *νεοσσός*, *Θεόδωρος*, *θεωρῶ*, *ἕως*: (*b*) *ὁ 'χτρὸς* became one word, *ὀχτρός*, which might have the definite article preceding it, just as "l'ingot" became *lingot*, so that "le lingot" is really "le l'ingot". The substitution of *τ* for *θ* in *ὀχτρὸς* is an instance of the Romaic tendency to turn *κτ* and *χθ* into *χτ* (Jannaris, § 174), a tendency which was already at work in the 7th century, if not earlier.

χέρι. *Magnificat*, ver. 6.

μισοῦν = *μισοῦσιν*. The concise forms in *-ουν*, *-σουν*, of the 3rd person plural active, appear in mediæval Greek as early as the 11th century.

Jannaris' opinion is that they were suggested by the syncopated termination -*αν* for -*ασιν* in the corresponding person of the perfect active—e.g. *ἀπέσταλκαν* for *ἀπεστάλκασιν*, Acts xvi. 36—this again being the result of assimilation to forms characteristic of the aorist and pluperfect, Jannaris, §§ 777, 786.

5. **ἐλεῶντας.** For this participial form, see reff. in note on *σκορπίζοντας* in *Magnificat*, ver. 6. *Ἐλεῶντας* (=*ἐλεῶν*) stands for *ποιῆσαι ἔλεος* in the original, as *ἐνθυμηθεὶς* in Bamba's version for *μνησθῆναι* in *Magnificat*, ver. 9. I have heard *ποιῆσαι* explained as =*ἵνα ποιήσῃ* by a professor of Divinity in the University of Athens. It is, however, permissible to doubt whether *ποιῆσαι* should be taken as an infinitive of purpose. "Remembering" is a better translation of *μνησθῆναι* in *Magnificat*, *loc. cit.*—cf. Vulgate, Luc. i. 54 "recordatus miseriæ suæ"—and the infinitives here, *ποιῆσαι ἔλεος* and *μνησθῆναι διαθήκης*, may be compared with *ἐπιθεῖναι* in Acts xv. 10, which is rendered most intelligibly by a participle—*τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγόν* ...; "why tempt ye God, by putting a yoke?" Burton, *New Testament Moods and Tenses*, § 375, calls this infinitive "the Infinitive used to define more closely the content of the action denoted by a previous verb or noun," and quotes Acts xv. 10 in illustration, also Hebrews v. 5, and refers to Luke i. 54, 72; 1 Sam. xii. 23, xxii. 13; Psalt. Sol. ii. 28, 39, 40. He thinks that this construction is probably of Hebrew origin. Blass, however, suggests that *τὸν θεὸν* may be an interpolation—if it were, then there would be nothing extraordinary about *πειράζετε ἐπιθεῖναι*.

Compare the following:

Magnificat, ver. 9. *μνησθῆναι ἐλέους*=*καὶ τὴ σπλαγχνιὰ του θυμήθη.*
Benedictus, ver. 5. *ποιῆσαι ἔλεος*=*ἐλεῶντας.*
,, ,, *μνησθῆναι*=*μὴν ξεχάνοντας.*
,, ver. 6. *τοῦ δοῦναι ἡμῖν*=*τὸ πὼς θὰ μᾶς χαρίσει.*
,, ver. 9. *ἑτοιμάσαι*=*νὰ ἑτοιμάσεις.*
,, ver. 10. *τοῦ δοῦναι γνῶσιν σωτηρίας*=*μηνῶντας σωτηρίαν.*
,, ver. 12. *ἐπιφᾶναι*=*φωτίζοντας.*
,, ,, *τοῦ κατευθῦναι*=*ὁδηγῶντας.*

In verses 9 and 12, *ἑτοιμάσαι* and *ἐπιφᾶναι* may be treated as "prospective" infinitives (of purpose). They may also be replaced by participles—*ἑτοιμάζων*, *ἐπιφάνασα*. The infinitives with *τοῦ*, however, excepting *τοῦ δοῦναι* in ver. 6 could not be so taken. Their "prospective" or final use is clear.

πατέρες. Note the assimilation of the accusative to the nominative, after the manner of 3rd decl. nouns with sonantic stems, e.g. *πόλις*, *βασιλεύς*, *ἰχθύς*, *ἥρως*.

μὴν ξεχάνοντας=*μὴ ἐπιλανθανόμενος.* The simple verb, of which *ξεχάνω* is a compound, is *χάνω*. *ξε*-, according to a theory advanced by Hatzidakis, but combated by Jannaris, would be a remnant from an augmented tense such as *ἐξέχανον*, implying a present *ἐκχάνω*. But is the combination *κχ* to be found in Modern Greek? According to Jannaris (§ 755) the prefix *ξε-* is of Italian, rather than ancient Hellenic, origin.

μὴν=*μή*. In the Hellenistic Age (after 300 B.C.) the moveable or euphonic *ν* (commonly called *ν ἐφελκυστικόν*) which had previously been in frequent use, before vowels and consonants alike, became fully established in popular use, so much so that it is found in metrical inscriptions in places where it ought not to be, by the rules of the metre, its presence resulting in false quantities (perhaps, however, it was not pronounced, and so did not count for metrical purposes). About the beginning of the Christian era, grammarians endeavoured to regulate its use in the alleged interest of euphony, but popular usage refused to be controlled by the grammarians, and this terminal *ν* found admission more and more freely as time went on, until in literature of the later Middle Ages and of modern times it is found in every third person of all verbs, and even in adverbs such as *ποτέν*, and *μήν*. On the other hand, there has been a counter process eliminating final *ν* from places where the ancient rules of grammar and metre never contemplated its removal. These two tendencies produced a most confusing result in Modern Greek literature, as Jannaris shows, *H. G. G.* Appendix III. §§ 16—24. For instance, the final *ν* of the accusative sing. is dropped—see this verse, *τὴ διαθήκη*, and again *ὅρκο* in ver. 6, *ἁγιοσύνη ἀρετὴ ἡμέρα* in ver. 8, *στὸ λαὸ* in ver. 10, *Κύριο* and *Θεὸ* in *Magnificat*, ver. 1. Contrariwise, *βασιλεᾶν* for *βασιλέα*, *ζωνάριν* for *ζωνάρι*—Jannaris, *loc. cit.* See ver. 7, below; *νὰ γλυτώσουμε* (final *ν* dropped) *ἀπὸ χέρι ὀχτρῶν κι' ἄφοβα νὰν* (final *ν* added) *τὸν προσκύνουσομε* (final *ν* dropped) and ver. 9; *ἐσένα... σε...προφήτη...τὸν Κύριο*. In ver. 10 there are four words where *ν*-final of the accusative sing. is dropped. Compare the following lines from the *Chronicle of the Morea* (14th century)—7270 *κι' ὡς ἦλθεν κ' ἐπαράλαβεν τὸ Μεγαλοκυρᾶτο*, 7272 *κι' ὡς ηὗρε* (v.l. *ὡς ηὗραν*) *ὅτι εἴχασιν ἐλθεῖ ἐτότε οἱ Κατελᾶνοι*, 7273–4 *ὅπερ <γὰρ> τοὺς ἐλέγασιν κ' ἐκράζασιν Κουμπάνια | ἐκεῖσε εἰς τὸν 'Αλμυρόν, ὅπερ τοὺς εἶχεν φέρει*. Final *ν* appears to be used without much discrimination.

6. **π'**=*πού*, for which *ὅπου* is sometimes used. Jannaris, § 608. *τὸν ὅρκο π' ἄμωσε*=*ὅρκον ὃν ὤμοσε*.

ἄμωσε. In Modern Greek, *ὄμνυμι* is represented by *μώνω* [also *μνώγω*] and *ἀμώνω*. First, apparently, the initial *ο* was dropped by prodelision or aphæresis (cf. *ὀδόντιον*, *δόντι* &c.), and then an "expletive" *α* put in its place—the original *ο* having been forgotten. With this "expletive" or "prothetic" *α* compare the *α* in *ἄσταχυς*, *ἀράσσω*, *ἀστεροπὴ*, *ἀείδω* (see Liddell and Scott, and Jannaris, §§ 996 (p. 270), 129, 134).

τοῦ 'Αβραάμ. Genitive for dative of the recipient. The original is *πρὸς 'Αβραάμ*, in place of which *τῷ 'Αβραὰμ* might have been used quite legitimately. Compare *Iliad* XIX. 108 *εἰ δ' ἄγε νῦν μοι ὄμοσσον, 'Ολύμπιε, καρτερὸν ὅρκον* with *Odys.* XIV. 331 *ὤμοσε δὲ πρὸς ἐμ' αὐτόν, ἀποσπένδων ἐνὶ* *οἴκῳ*. For this replacement of the dative by the genitive, see *Magnificat*, ver. 4, note on *μοῦκανε*.

πατέρα. The accusative-form taking the place of the genitive, by reason of the tendency to simplification by disuse of case-endings—a tendency which has not worked itself out so far in Greek as in English or even in French.

μας. Enclitic, for *ἡμῶν* unemphatic, derived from *ἡμᾶς*. Here again the accusative-form has taken the place of the genitive.

τὸ πῶς θὰ μᾶς χαρίσει = *τοῦ δοῦναι ἡμῖν* in the original. See note on *ἐλεῶντας* in ver. 5. Translated verbatim, *τὸ πῶς θὰ μᾶς χαρίσει* = the how he will grant (to) us. The phrase stands in apposition to *ὅρκον*. In the original, *τοῦ δοῦναι ἡμῖν* may be taken (1) as expressing the *purpose* of the oath—("the oath which he sware for giving us"), or (2) the object of the oath, i.e. that to which the oath referred ("the oath of giving us," i.e. "the oath in which he spoke of giving us"). That, however, to which the oath refers is the purpose of the speaker. See, for example, Deut. xxxii. 40, 41 "As I live...I will render vengeance" (R.V.). The second interpretation, therefore, leads into the first. Bamba renders *τοῦ δοῦναι ἡμῖν* by *ὅτι θέλει δώσει εἰς ἡμᾶς*, "that he will give us." From the first century C.E. onwards, however, we find in the more popular sort of literature (such as the *Acta Pilati*) *ὅτι* in its declarative function replaced with frequency ever increasing by *πῶς* (or *πὼς*) until it disappears almost entirely. In popular Modern Greek, *πὼς* is established as the declarative conjunction. See Jannaris, § 1755 and Appendix VI. 13. Jannaris mentions the doublet *ὅτι πώς*, but not *πῶς ὅτι*, which I remember to have heard used in Cyprus.—**θὰ χαρίσει.** See note on *Magnificat*, ver. 3.

7. **νὰ γλυτώσουμε...κι' ἄφοβα νὰν τὸν προσκυνοῦμε** = *ῥυσθέντας λατρεύειν ἀφόβως*. In the original *λατρεύειν* is the object of *δοῦναι*. It might very well have been accompanied by the art. *τό*, marking its substantival function. *ῥυσθέντας* might have been *ῥυσθεῖσιν*. The dative, in fact, would be preferable to the accusative as serving to bring out more exactly the relation of what is denoted by the participle to the action denoted by *λατρεύειν*. Deliverance from the enemy is the necessary condition of undisturbed worship. As it stands, however, the participle is put in the case of the (understood) subject of *λατρεύειν*, not in that of *ἡμῖν*. The Romaic rendering expresses with suitable clearness the relation of deliverance to quiet worship.

γλυτώσουμε. Aor. subj. of *γλυτόνω*, a descendant of *ἐκλύω* (Aesch. *P. V.* 326). That *γ* might be substituted for *κ* is shown by inscriptions. Jannaris, § 59 b.

κι'. See notes on *Magnificat*, ver. 1.

ἄφοβα. Neuter plural of the adjective for the adverb. Similarly, *πολλὰ* (or *πολὺ*) *καλὰ* = very well, *σᾶς εὐχαριστῶ πολλὰ* = danke schön, *οὖλα βρεγμένο* or *ὅλα βρεγμένο* = soaked through and through. In ancient Greek, the neut.

sing. of the comparative of the adjective served as the comparative of the adverb, the neut. plur. of the superlative as the superlative of the adverb. In the positive degree also, neut. sing. or neut. plur. might serve as an adverb —e.g. *Iliad* XV. 405–6 *αὐτὰρ Ἀχαιοὶ | Τρῶας ἐπερχομένους μένον* ἔμπεδον, XVII. 89–90 *ὀξέα κεκληγὼς, φλογὶ εἴκελος Ἡφαίστοιο | ἀσβέστῳ· οὐδ᾽ υἱὸν λάθεν Ἀτρέος ὀξὺ βοήσας*, *Odyss.* XIV. 79 *αὐτὸς δ᾽ ἀντίον ἷζεν*, Herodotus IX. 42 *ταῦτά σφι εἴπας, δεύτερα ἐσήμαινε*, Thucydides II. 77 *ταχὺ δὲ πλήρους γενομένου*, Matt. ix. 21 *ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ*, Mark v. 36 *μόνον πίστευε*. Adverbs of all three degrees of comparison, in Modern Greek, are neuter plurals, with a few exceptions; e.g. *καλὰ, καλλίτερα, πολλὰ καλά*.

νὰν = *νὰ* (*ἵνα*). See notes on *μήν*, ver. 5 and *θενὰ* in *Magnificat*, ver. 3.

τὸν = *αὐτὸν*—**προσκυνοῦμε.** Final *ν* dropped, and the subjunctive assimilated to the indicative as in *γλυτώσουμε*. This assimilation had set in by the time that the oldest MSS. of the N.T. were written, if not by the time when Christianity began to be preached in the world. It is the result of the homophony between *ω* and *ο*, *η* and *ει*. See Jannaris, § 779, who cites a number of places in the N.T. writings, apocryphal literature, and inscriptions. In some of these, however, it might be made a question whether a 1st aor. subj. assimilated to future indic., or a genuine fut. indic. was present. The use of a future indic. after *ὅπως* could be easily accounted for, even with *ὅπως* indubitably final in meaning. In other instances, however, the assimilation of subjunctive to indicative is unmistakeable.

8. **ὀμπρός**—also *ἐμπρός*. The form *ὀμπρὸς* may be attributed to the superior power of *ο* as compared with *ε*. But *ἐμπρὸς* seems to be still familiar and frequent in use, though perhaps its familiarity and frequency is in print rather than in actual speech.

κάθε μας ἡμέρα. *κάθε* appears to be an indeclinable adjective. The phrase might be written, in a more expanded form, *κάθε μία(ν), μας ἡμέρα*. *Κάθε μία* came into existence as a feminine counterpart of *καθ᾽ ἕνα*, on the analogy of *μηδεμία, οὐδεμία*. *Κάθε* then came to be treated as an adjective, and took the place of *πᾶς* and *ἕκαστος*. Jannaris, §§ 665, 1589, 1590.

Ver. 4, 7, 8. Cf. Ps. cxxii. 6–8, cxxiv., cxxv., cxxviii., xxix. 11, Ezekiel xxxiv. 28, and xxxvii. 24–27, 1 Tim. ii. 1, 2 (*ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι*).

"*Καὶ ἦν ἰδεῖν θέαμα ξένον καὶ θρήνους πολλοὺς καὶ ποικίλους καὶ ἀμετρήτους ἀνδραποδισμούς, τῶν εὐγενῶν ἀρχουσῶν καὶ παρθένων καὶ ἀφιερωμένων τῷ Θεῷ συρομένων ὑπὸ τῶν Τούρκων διὰ τῶν ἐθειρῶν καὶ κομῶν καὶ πλοκάμων τῆς κεφαλῆς ἔξωθεν τῶν ἐκκλησιῶν μετὰ ὀδυρμῶν ἀνηλεῶς, τὴν βοὴν καὶ κλαυθμὸν τῶν παίδων, τοὺς ἱεροὺς καὶ ἁγίους οἴκους λεηλατισμένους, τὸ φρικῶδες καὶ ἀκουόμενον τίς διηγήσεται ;...ὢ τῶν σοφῶν σου κριμάτων, Χριστὲ βασιλεῦ, ὡς ἀνερμήνευτα καὶ ἀνεξιχνίαστά εἰσι !...ὢ Χριστὲ βασιλεῦ,* *τῆς τότε θλίψεως καὶ στενοχωρίας πᾶσαν πόλιν καὶ χώραν, ἣν οἰκοῦσιν οἱ Χριστιανοί, ἐλευθέρωσον.*" Georgius Phranza, *Chron.* III. 8 (the capture and sack of Constantinople by the Turks).

9. **παιδί.** Abbreviated from *παιδίον*, through an intermediate form *παιδίν*. Jannaris, § 302, gives several examples of the termination *-ιον* (2nd decl. neut.) shortened to *-ιν*. The most notable, perhaps, in the series is the earliest, viz. *ἡμιωβέλιν* for *ἡμιωβέλιον* on a coin of Aigion (Achaia) minted just before or about the time of the breaking-up of the Achaian League by the Romans (B.C. 146).

ἐσένα. When the movable or euphonic *ν* (*ν ἐφελκυστικόν*) became prevalent as a suffix to vocal or "sonantic" terminations, *ἐμὲ* and *σὲ* were provided with this embellishment, and thus the forms *ἐμὲν* and *σὲν* appeared (*ἐμὲν* on an inscription of the 3rd century C. E.), *σὲν* being further lengthened to *ἐσὲν* by analogy with *ἐμέν*. The next step in the process of amplification was made under the influence of the grammarians' reaction against *ν ἐφελκυστικόν*, when, instead of dropping the *ν*, an extra vowel was added, so that *ἐμένα, ἐσένα* were produced; these forms again have been amplified into *ἐμέναυε, ἐσέναυε.* Jannaris, § 535 and Appendix III. 8, 9, 30.

ποῦν=*εἴπωσιν.* For this use of *λέγω* as =*ὀνομάζω, καλέω*, compare Aesch. *Agam.* 896 *λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα*, Herod. I. 32 *ἐκεῖνο δὲ τὸ εἴρεό μοι, οὔκω σὲ ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. θὰ σὲ ποῦν* as the rendering of *κληθήσῃ* is an instance of an indefinite active substituted for the passive, the noun or pronoun which should be the subject of the passive verb becoming the object of the active. See Luke xii. 20, Matt. x. 25, Apoc. xviii. 14, and compare the original in Matt. ii. 23 (*Ναζωραῖος κληθήσεται*) with Pallis' version (*Ναζωραῖο θὰν τὸν κράξουν*).

πρὶν θὰ πᾷς ἀπὸ τὸν Κύριο = thou shalt go before from the Lord. For *ἀπὸ* with acc. see ver. 4 and *Magnificat*, ver. 7. Jannaris, § 1517, cites an instance from Hermas, *Vis.* IV. 1, *ὡσεὶ ἀπὸ στάδιον*, but this seems to be doubtful, for the reading in Lightfoot's text is *ὡς ἀπὸ σταδίου.* 'Ἀπὸ with an accusative may be said to have been established in use since the 9th century.

ἑτοιμάσεις. This might also be written *ἑτοιμάσῃς.*

10. **μηνῶντας**=*μηνύων*, "revealing," "proclaiming."

στὸ λαὸ=*εἰς τὸν λαόν*, for dative of recipient *τῷ λαῷ.*

μὲ. ver. 3.

συχώριο="forgiveness," in Ancient Greek *συγχώρησις* or *συγχωρία.* Before gutturals, *ν* becomes *γ*, "that is, a weak *n*" (Jannaris, § 189), and in MSS. of the Greek Bible there is evidence to show that this weak *n* was disappearing in pronunciation as far back at least as the 4th century, C.E. *Φάρυξ* is found for *φάρυγξ*, *σάλπιξ* for *σάλπιγξ*, *φθεξάσθωσαν* for *φθεγξάσθωσαν*, *ἐλέξει* for *ἐλέγξει.* This dropping of the *ν*-sound was no doubt a "vulgarism," like the dropping of the *r* in some words in the dialect of Ontario ("telegam" for "telegram") or the "sliding" of the same liquid which turns "Orangeville" into "Awingeville," "coronation" into "cawernation," &c. The "vulgarism," however, though not generally acknowledged in printing or writing, has survived the efforts of grammarians and schoolmasters (how many similar instances might not be produced from every land under the sun !) and such forms as *συχωρῶ* for *συγχωρῶ*, *σφιχτὸς* for **σφιγκτὸς** live on in the speech of the people in Hellas. There would naturally be a tendency either to omit in pronunciation or to assimilate *ν* preceding labials, gutturals, and liquids, for such combinations as *νπ*, *νβ*, for example, take more trouble to pronounce than *μβ* or *β*, *μπ* or *π*, and *ξ*, *χ* are easier than *γξ*, *γχ*, &c. The unassimilated *ν* found in Biblical MSS. was probably, in the first instance, the result of a conscious effort to arrest the process of corrosion pervading the speech of daily intercourse. There were times, however, when attention was relaxed, and the scribes wrote Greek words as they were spoken.

κριμάτων. *κρίματα* is here used in the sense, not of "acts of judging," "judgments," but of "things judged," "things condemned." It is unfavourable judgment that is in view, as in John iii. 18, and v. 29 *οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως*—in Pallis' version, *οἱ ἐργάτες τοῦ κακοῦ σ' ἀνάσταση καταδίκης*. (In John ix. 39 *κρῖμα* is simply "judgment," which is favourable or unfavourable, according to the merits of each several case : Pallis renders by *δίκασμα*.) From the sense of "judgment, sentence," *κρῖμα* passes in use to that of the matter on which judgment is given—Aesch. *Suppl.* 397 *οὐκ εὔκριτον τὸ κρῖμα· μή μ' αἰροῦ κριτήν*, 1 Cor. vi. 7 *ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν*—and thence to the sense of "evil-doing, crime." Compare the use of the Latin word *crimen*. Εἶνε *κρίμα*, "it is a sin !" is a common interjection of protest in Modern Greek. The phrase *κρίμασιν οἷς οἶδεν αὐτὸς* is properly a pious substitute for *δι' ἀγνώστους λόγους*—the judgments or sentences which the Deity is executing upon men being unknown reasons—but it probably suggests to many the idea of sins or crimes forgotten by men, but known to and remembered by God.

11. **χάρη** = *χάρις*—cf. Pallis' rendering of John v. 29 (quoted in last note), where *ἀνάσταση* takes the place of *ἀνάστασιν*.

The consonantal terminations (*ς*, *ν*, *ρ*) in Ancient Greek, were on the whole characteristic of masculine nouns; the vocal terminations (*-α*, *-η*) of feminine nouns. From the Hellenistic epoch onwards there was an increasing tendency to make genders distinguishable by some visible mark, and the first declension was taken as the type, conformity to which should be the end in view. In the first declension, nouns ending in *-ας*, *-ης* are masculine, those ending in *-α*, *-η* are feminine. Third declension feminines in *-ις*, *-υς*, *-ης* (e.g. *χρηστότης*) lent themselves to assimilation with *-η* nouns of the first, for *ι*, *υ*, *η* were all pronounced alike, and the final sibilant was dropped as (in the case of feminines) an impropriety. Thus, for example, *πρᾶξις* became *πράξη*, *ὄψις* became *ὄψη*. Masculines in *-ις*, *-υς*, were assimilated to (1st decl.) masculines in *-ης*. It should be observed, however, that some authorities appear not to recognize this process, but write *πρᾶξι*, *δύναμι*, &c., perhaps from a desire to advertise the descent from Ancient Greek (see Jannaris, §§ 247, 248, 338, 343).

χάρη στὰ = *χάρις εἰς τὰ*. *εἰς* with an accusative in place of a simple dative. For the use of *χάρις* with a dative in the original language of the N.T. see 1 Cor. xv. 57 *τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος*, 2 Cor. ix. 15 *χάρις τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ*, ii. 14 *τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ*, also viii. 16 and Rom. vi. 17, vii. 25. The phrase is found in Classical Greek (e.g. Xenophon and the classicizing Lucian). On the omission of the verb (*ἔστω*) see Blass, *Grammar of the N. T.*, pp. 73–74 (E. T.).

στὰ πονετικὰ τὰ σπλάγχνα. *πονετικὰ* is of kin with the late Greek forms *πονέζω* (= *πονέω*), *πονεμένος*, anticipated in the future *πονέσω* in the LXX. of Isaiah xix. 10. In Attic, *πονέσω* might be regarded as a solecism, yet *αἰνέσω* would not be. The separation of adjective and substantive here is made for the sake of emphasizing the former.

ποὺ χάρη τοὺς = *οἷς χάρις αὐτοῖς* = (in non-literary English) "which thanks to them." For similar instances of a superfluous personal pronoun in relative clauses, see *ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον* in Mark vii. 25; *ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς*, Amos ix. 12 quoted in Acts xv. 17; also *ἣν οὐδεὶς δύναται κλεῖσαι αὐτὴν*, Apoc. iii. 8; *οἷς ἐδόθη αὐτοῖς*, Apoc. vii. 2; *ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο*, Apoc. vii. 9; and *οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ*, Gen. i. 11; *ἐν οἷς εἰμὶ ἐν αὐτοῖς*, Numb. xi. 21. This superfluous pronoun in a relative clause is of frequent occurrence in the LXX., and Blass, *op. cit.* p. 175, regards it as due to the influence of a Hebrew (and Aramaic) idiom. The relative pronoun is treated as a sort of conjunction—not unnaturally indeed, for a relative pronoun takes the place of a conjunction and a demonstrative or personal pronoun: e.g. "who" = "and he." Compare Jannaris, § 1439, where several examples are given. Among them is one which is worth transcribing, as a sample of the licence usurped by popular writers. It is from the *Acta Pilati* (5th century?) —**εἰς ὃν** *οὐδεμίαν αἰτίαν εὑρίσκω* **ἐν αὐτῷ**. For the relative *πού*, see Jannaris, §§ 604–612. In Modern Greek, *ὅπου* or *ποὺ* is a useful "factotum," taking the place of relative pronouns and occasionally of the consecutive *ὥστε*.

κοιτάξει. Future (with *θὰ*) of *κοιτάζω*. Kyriakides (*Modern Greek-English Dictionary*) spells the word *κυττάζω*. Inter alia, it means "to nurse," and this signification points out *κοιτάζω*, from *κοίτη* (a bed) as the proper spelling. In Ancient Greek *κοιτάζω* = "to put to bed." From this sense of "putting to bed" came that of "nursing" (attending to one lying sick upon his bed) and thence the sense of "attending to, looking after," and so "looking upon." Pallis here follows the Vatican MS. (B) on the text of which his version of the four Gospels is based. The original reading of Codex Sinaiticus was the same as that of the Vatican Codex—*ἐπισκέψεται.* The Paris MS. denoted by L in "apparatus critici" has a curious sort of conflate reading, *ἐπεσκέψαιται.* Alford preferred *ἐπεσκέψατο*, Westcott and Hort *ἐπισκέψεται.* Nestle also prefers the future to the past tense. Is the variation in reading to be accounted for by the fact that the original *Benedictus* was uttered and first recorded in Aramaic, and that in Aramaic, as in Hebrew, future action or happening is expressed by means of a tense which may be rendered in Greek either by a future or by an aorist? Compare the Greek with the English version of Ps. lxxiii. 23.

ἀπὸ τὰ ὕψη: "from the heights." This rendering of *ἐξ ὕψους* is suggestive. Cf. Ps. xciv. (LXX.) 4, *ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς καὶ τὰ ὕψη τῶν ὀρέων αὐτοῦ ἐστιν*, Ps. cxx. (LXX.) 1, *ἦρα τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη· πόθεν ἥξει ἡ βοήθειά μου;* Ezekiel xliii. 1, 2, "Afterward he brought me to the gate, even the gate that looketh toward the east: and behold, the glory of the God of Israel came from the way of the east." To the prophet, preternaturally quickened to discern the presence of God, the glow of sunrise, behind the Mount of Olives, as seen from the courts of the Lord's House, was the unveiling of the Divine Glory; "the heavens were opened," and he saw "visions of God." Zacharias must often have seen "the dayspring from the heights," when he came "in the order of his course" to the offering of the morning sacrifice.

12. **φωτίζοντας**—in the original, *ἐπιφᾶναι.* See the note on *ἐλεῶντας* in ver. 5. In Pallis' version, the verb *φωτίζω* appears in the following senses (1) "to give light to," "to illumine, irradiate" as here and in the rendering of Luke ii. 32 (*φῶς ποὺ θὰ φωτίσει ἔθνη*) and of John i. 9 (*τὸ φῶς τ' ἀληθινὸ ποὺ φωτίζει κάθε ἄνθρωπον ἐρχότανε στὸν κόσμο = ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον*), and (2) "to warn, admonish," (inasmuch as this is "to *enlighten*") as in the rendering of Matt. ii. 12 (*κι' ἀφοῦ φωτίστηκαν [ἐφωτίσθησαν] σ' ὄνειρό τους = καὶ χρηματισθέντες κατ' ὄναρ*) and 22 (*μόνε, καθὼς φωτίστηκε [ἐφωτίσθη] σ' ὄνειρό του = χρηματισθεὶς δὲ κατ' ὄναρ*). With the latter use of *φωτίζω* in Romaic one may compare the use in Hebrews vi. 4. See also, in the LXX., Ps. xviii. (xix.) 9 *ἡ ἐντολὴ Κυρίου τηλαυγής, φωτίζουσα ὀφθαλμούς*, xxxiii. (xxxiv.) 6 *προσέλθατε πρὸς αὐτὸν καὶ φωτισθῆτε, καὶ τὰ πρόσωπα ὑμῶν οὐ καταισχυνθῇ.*

καθισμένους, a perf. pass. part. (with reduplication dropped) from *καθίζω* used in the sense of "to make to sit."

The reduplication fell into disuse on account of what we may call its singularity. In the other participles there was no reduplication, and the pervading tendency towards assimilation naturally brought about the reduction of the longer participial form to the comparative simplicity of the shorter.

μέσα an adverb, = in, within. Ὁ *ἀφέντης σου εἶνε μέσα;* "Is your master in?" *'Απὸ μέσα* or *'πού μέσα* = ab intra, *ἔσωθεν*, or sometimes simply *ἔσω*, "within."

σέ = *εἰς*. The form *εἰς* was lengthened into *εἴσε*, just as *τὸν* and *τὴν* into *τόνε*, *τήνε*. Then the first syllable *ει* was abandoned, and *σὲ* left.

σκοτάδι. Formed from *σκότος* apparently on the analogy of *σκιάδειον* from *σκιά*. Kyriakides has *σκοτίδι* as a "vulgar" word for darkness.

ἤσκιο. Kyriakides spells this word with initial *ι*, thus *ἴσκιος*. The ancient *σκιάζω* appears now in the lengthened form *ἰσκιάζω* or *ἠσκιάζω*. The only apparent way of accounting for *ἤσκιο* is to suppose that the article *ἡ* became fused with the substantive *σκιά*, thus producing *ἡσκιά*. With the further change from *ἡσκιὰ* to *ἤσκιο* one might compare the change from *συγχωρία* (=*συγχώρησις*) to *συχώριο* (ver. 10). If this approximates in any degree to the true account of the matter, *ἴσκιος* must be regarded as a phonetic mis-spelling of *ἤσκιο(s)*.

ἴσια = straight, from *ἴσα*, the neut. pl. of *ἴσος*, used as an adverb. The second *ι* was perhaps introduced to preserve a pronunciation of *σ* as "sh" (or German "sch"). The Sanskrit equivalent of *ἴσα* (or *ῖσα*) is "vishu." In Modern Greek *σι* or *ση* is used to represent the English "sh"; e.g. *ὁ καπετάνο Κέρσιω*: Captain Kershaw.

δρόμο. Cf. ver. 9. In Modern Greek, *ὁδὸς* is used to denote a *street*, e.g. *'Οδὸς Αἰόλου* in Athens, *'Οδὸς Βικτωρίας* in Nicosia; while *δρόμος* is a *road* (running through the open country).

ὁδηγῶντας. See note on *ἐλεῶντας* in ver. 5.

NUNC DIMITTIS.

Προσευχὴ Συμεῶνος.

1. Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ.
2. Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
3. Ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
4. Φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

THE ROMAIC VERSION.

By A. Pallis.

1. Τώρα, ἀφέντη, λευτερώνεις τὸ σκλάβο σου, κατὰ τὸ λόγο σου, μ᾽ εἰρήνη
2. Τὶ εἶδαν τὰ μάτιά μου τὴ σωτηρία σου,
3. Ποὺ ἑτοίμασες σ᾽ ὅλα μπροστὰ τὰ ἔθνη,
4. Φῶς ποὺ θὰ φωτίσει ἔθνη, καὶ δοξάσει τὸ λαό σου τὸν Ἰσραήλ.

1. **τώρα.** Cf. *Magnificat*, ver. 3.

ἀφέντη. The Modern Greek *ἀφέντης* is a diminished form of *αὐθέντης* (pron. afthendis), which again is a contraction of *αὐτοέντης*. The word *αὐτοέντης* occurs in the accus. pl. in Soph. *Oed. Tyr.* 107 *τοὺς αὐτοέντας χειρὶ τιμωρεῖν*, and originally = *αὐτουργός*, just as *συνέντης* = *συνεργός*.

In its earliest use *αὐθέντης* = "murderer," or "suicide"; in post-classical authors like Polybius it is found in the sense of "actual doer," "actual perpetrator"; and in yet later Greek writers it appears in the sense of "absolute master or ruler" = *δεσπότης*. The primary sense (viz. "actual doer") seems to be that in which it is not actually found in literature of the classical age, its classical use being a derivative one. From Mediæval Greek the word passed in its third meaning ("master," "lord") into Modern Greek and Turkish (effendi).

λευτερώνεις. Shortened form (by aphæresis) from ἐλευθερώνεις (or ἐλευθερόνεις). The verbal termination -οω (e.g. δουλόω, ἀξιόω, δικαιόω) made way in Mediæval and Modern Greek for -ωνω (or -όνω). Ἐλευθερώνεις = ἐλευθεροῖς, liberas. Perhaps ἀφίνεις νὰ πάῃ (= ἀφίῃς ἵνα ὑπάγῃ) would also stand as a fair rendering of ἀπολύεις, or even ἀφίνεις ν᾽ ἀποθάνῃ. In Polybius and the LXX., ἀπολύεσθαι (midd. and pass.) frequently occurs in the sense of "to die," "depart this life," the underlying thought being that of *deliverance*—sc. from the burden of the flesh. For the disappearance of the initial ε from λευτερώνω, cf. βλογητὸς (εὐλογητὸς), πισκοπὴ (ἐπισκοπὴ), σκάρα (ἐσχάρα)—Jannaris, *H.G.G.* § 135.

σκλάβο. See *Magnificat*, ver. 2, note on σκλάβας.

μ᾽ εἰρήνη, "with peace." μὲ is used here in the same way as μετὰ in μετὰ χαρᾶς, μετὰ σπουδῆς, μετὰ δακρύων. Cf. Plato, *Rep.* 372, διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγιείας. Pallis renders ὕπαγε εἰς εἰρήνην in Mark v. 34 by σῆρε στὸ καλό.

2. **τὶ,** i.e. ὅτι "because." See *Magnificat*, ver. 3.

εἶδαν for εἶδον by the tendency of later Greek to assimilate the 2nd to the 1st aorist. Cf. ἔλαβα, ἔθεσα, ἔφαγα, ἦλθα.

τὴ σωτηρία = τὴν σωτηρίαν. Cf. ver. 1, σκλάβο, and ver. 4, λαό.

ποὺ i.e. ὅπου. See note on *Benedictus*, ver. 11. Here ποὺ (ὅπου) = ὅ.

3. **ἑτοίμασες** = ἡτοίμασας. See Jannaris, § 717 and exx. (such as ἐλευθερώθην, ἑτοιμάσθησαν). The syllabic augment appears to have been retreating from use as early as the 5th century C.E. The termination -ες may be ascribed to the influence of the imperfect. In the 2nd plural we should find ἑτοιμάσετε, contracted into ἑτοιμάστε.

σ᾽ ὅλα μπροστὰ τὰ ἔθνη = ἔμπροσθεν εἰς ὅλα (= πάντα) τὰ ἔθνη.

τὰ ἔθνη. Another Romaic equivalent for "the Gentiles" would be τοὺς ἐθνικούς.

4. **ποὺ θὰ φωτίσει** = "which shall illumine." The original phrase, εἰς ἀποκάλυψιν, expresses a purpose. It is paraphrased by a relative clause containing a verb in the future tense. In view of this, the substitution of ἵνα, the final conjunction, with the subjunctive, for the future indicative, appears as a not unnatural development. See note on θενά, p. 9.

δοξάσει, sub. θά. In the original, φῶς...ἐθνῶν and δόξαν...Ἰσραὴλ are coordinate complements epexegetic of ἡτοίμασας (ver. 3). The original sentence ο ἡτοίμασας...Ἰσραὴλ might be expanded thus,—ὃ ἡτοίμασας...ἵνα ᾖ φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξα λαοῦ σου Ἰσραήλ, and the Romaic version thus,—ποὺ ἑτοίμασες...γιὰ νὰ (perhaps ὥστε νὰ) ἦναι φῶς ποὺ θὰ φωτίσει τὰ ἔθνη, καὶ δόξα γιὰ τὸ λαό σου τὸν Ἰσραήλ, = "which thou hast prepared...in order to be a light which shall illumine the Gentiles, and a glory for thy people Israel."

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